

THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

VOLUME II, NO. 42

DALLAS, TEXAS, FRIDAY, JULY 17, 1936

Office: 201 East Tenth St., Phone 6-6888

31 Conversions and Reclamations One Night at Gainesville Revival

Many Remarkable Conversions, Tears,
Shouts of Praise

This is Tuesday afternoon. Last night God gave us a great service. I preached on "How Shall We Escape If We Neglect So Great Salvation," and though it was Monday night, a great crowd filled the seats and listened with finest interest. There were thirteen conversions and reclamations last night, most of them straight out conversions. Sunday night there were ten or eleven decisions, Friday night there were sixteen and Thursday night before there were thirty-one. I think every night of the revival there have been happy conversions though sometimes we do not give a public invitation. Of those mentioned, most of them came forward in the service and the majority were people who never made a profession before. God is greatly stirring the town and blessing the people. Crowds are now greater than they have been any time since the revival started three weeks ago, and the interest is unabated. The revival will continue probably through next week, as the Lord leads.

Many happy incidents have occurred during the revival. For instance, last Thursday night a man sat in his car with his wife and little girl. I spoke to them during the song service and later some one else talked to the man. During the invitation he got out of his car and came forward to claim Christ as his Saviour. It was a very happy conversion. Soon after his eleven year old girl came. The mother is crippled and had felt unable to leave the car, but after her husband and daughter were saved, she got

out of the car and stood on one foot beside it and praised the Lord aloud. She said, "I have had a hard row. I may have stepped aside somewhat because I didn't have any encouragement. I know God will forgive me. Now I have all I need. The whole family are Christians and it will be a lot easier to live for the Lord." She praised the Lord happily and the next night the whole family were sitting on the second seat enjoying the revival! Last night this man's brother came back to the Lord and they embraced each other at the altar and rejoiced together.

One night a man was offended because I asked his son in the aisle to sit down. He had started to the car to sleep, but I didn't know that. He stayed away one night, but the next night he came back to the meeting and got right with God. Then his older son was saved and he, his son, and his wife all met in the aisle and hugged and cried. They all joined the Taylor Street Fundamental Baptist Church for baptism. They were baptized Sunday afternoon. How this man's face does shine as he sits in the service each night!

Mrs. Rice talked to a young man one night during the invitation. He wanted to be saved and appreciated her coming, but he was greatly embarrassed because he was in his work clothes. However, he trusted Christ as his Saviour and as I came by he told me so. But, as the invitation continued and several other men came forward, claiming Christ, he suddenly walked out from his place to the front and took his place with the other new converts! God took away his timidity.

Friday night when the service was dismissed the personal work (CONTINUED ON PAGE 4)

The Work and Workers

BROTHER E. L. BANTA with Mrs. Banta and other workers are in a fine camp meeting at the Old Settlers' Reunion Grounds near Decatur—big crowds; conversions from the very beginning, fine spirit and fellowship. This editor was there Monday and will return, God willing, Thursday and Friday. It closes next Sunday. Brother Banta has many calls for revivals.

BRO. TOM MASTERS, pastor of the College Avenue Baptist Church in Commerce preached on the Radio Revival, K R L D, in Dallas last Saturday. With him was Mrs. Masters and a car load of people from his church. It was a joy to see these loved ones again. We had a happy revival with them last summer. Bro. Masters is a fine preacher and Bible teacher. He holds good revivals, has a fine knowledge of the Bible and a sacrificial spirit. I hope he will be kept busy in revivals this summer.

BRO. MARION BEEN writes of a recent revival in Paris. Bro. Sam Morris preached the first part of the revival, and Bro. Been in the last part of the revival. There were fifty-five additions to the Ramsey Memorial Baptist Church. May God continue to bless these good people. A good many there take *The Sword of the Lord*. The work has been greatly blessed under Brother Been's leadership.

BRO. LOYS VESS at Slidell, Texas, in Wise County, has recently held a fine revival with seventy-four conversions in a saw mill town in Eastern Oklahoma. He has returned now for other services. He came along the other day and found us with a flat tire between Slidell and Decatur and helped fix the tire. Brother Vess wins many souls, and the Lord is blessing his work.

BRO. CARL OWEN with Mrs. Owen and their son, Harry Dean, (CONTINUED ON PAGE 4)

Camp Meeting In Progress

Fine Attendance, Great Fellowship and
Soul Winning Revival

BY E. L. BANTA

The Camp meeting at Decatur, Texas, opened with freedom of Spirit and the blessing of the Lord last Friday night, July 10th. There was a fine attendance the first night. Saturday night brought an increase and by Sunday night there was between 800 and 1,000 present at the evening service.

Many are attending the meeting from outside of Wise County. One woman from New Mexico, some from Illinois, and ten have, or are, attending from Oklahoma City, Okla. A good number have attended from Dallas and some are camping on the ground. Others from Fort Worth, Sherman, Greenville, Commerce, Gainesville, Electra, Vernon, Jacksboro and other Texas points are attending.

During the past three nights, fourteen persons have come forward in the meeting, nine were saved and five reconsecrated their lives to the Lord. Great interest is being manifest. More sinners are attending this meeting than in any meeting conducted by the writer since leaving Illinois. A marvelous spirit of unity and liberty has been manifest from the very first service. We had a fine meeting on the court house lawn with hundreds present on Saturday afternoon.

About 300 were present on Sunday morning at the Sunday school and Rev. Scott Hickey taught the Songs of Solomon to an attentive audience and much interest is being shown in this much neglected book. He is teaching this book each day at 10:00 A. M.

Rev. E. L. Banta is teaching the book of Revelation at 11:00 A. M. each day and preaching an evangelistic message each evening, setting forth the Plan of Salvation in no uncertain tones.

Sunday was a great day with a feast of good things all day long and a basket dinner on the ground

at the noon hour. The Anneville Baptist church and the Fundamental Baptist church came in a body and stayed all day. We had a great time.

Rev. John R. Rice and party drove over from Gainesville Monday morning and Mr. W. G. Stroh came up from Dallas and we had a great time singing and listening to God's Word. Brother Rice spoke morning and afternoon and we were glad he got to attend and bring us two good messages. He will return to the Camp Meeting on Thursday and Friday of this week and will speak at 11:30 A. M. and 3:00 p. m. Then he will return to his revival in Gainesville for the night services.

Rev. Lee Kidd and wife of Oklahoma City are here, and he is directing the singing and she assists by playing the piano.

Rev. and Mrs. E. L. Banta closed a meeting in Oklahoma City on July 5th with the Bible Baptist Church. The meeting was conducted in Oliver Park and a good number were saved. They plan on returning to Oklahoma City after the Camp Meeting, and will have a tent meeting, the Lord willing, with the Sinia Baptist Church of which Rev. Theodore Fisher is Pastor and the Bible Baptist church will cooperate.

The Camp Meeting will close Sunday night, July 19th. If you are in driving distance, drive over for the closing days of the Camp. Great things hath God done, whereof we are glad.

MRS. RIDGWAY'S CORNER

By Mrs. Elizabeth Ridgway
Manager, *The Sword of the Lord*
and The Sword Book Room

Young Preacher
Orders Books
Young preacher from Ponca City, Oklahoma, sends nice order to Sword Book Room as follows:

"What the Bible Teaches," by Dr. R. A. Torrey. "Crudden's Complete Concordance." "Smith's Bible Dictionary," "Holiness: The False and the True," by Dr. H. A. Ironside. Complete set of John R. Rice's Books.

Report of Gainesville Meeting

A family of Whitesboro writes: "Last night Bro. Rice preached such a wonderful sermon, 31 came forward to accept Christ as their Saviour—One whole family came—it was glorious! There were shoutings, tears, joy; my, it was great!...Bro. Rice is such a powerful preacher, we love him dearly. Our son was converted under his preaching."

We are getting many letters from different parts of the country asking for book circulars and for information about Bibles and Bible study books. Already the Sword Book Room is sending out book orders daily.

Write for prices, circulars and for any book that you want. If we do not have it in stock, we will get it for you.



GRAPHOTYPE NEEDED

The Sword of the Lord is addressed each week to its thousands of readers by an addressograph machine. To make the addressograph name plates we need a graphotype. Every new subscription, every renewal and every change of address now costs us 2½¢ to make a new plate.

Friends and readers of *The Sword of the Lord* will do us a great favor to inquire wherever you can and let us know if you find a graphotype at a reasonable price. Better yet, perhaps there are Christian people who have a graphotype they do not now need. If so, they might wish to donate it to the Lord's work and let it be used in getting out the gospel. It would save us hundreds of dollars a year and would do a definite missionary work.

If any reader can find a graphotype which may be bought reasonably, please write us giving price and condition and state whether it is electric or hand operated. We could use either, but prefer an electric. Write *The Sword of the Lord*, 201 East Tenth Street, Dallas, Texas.

"But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

— I Thess. 5:8.

Duties of Pastor and People To Each Other

Pastor Ought To Be Example, Teach, Preach, Watch and Take
Heed To, Pray For, and Rule

PEOPLE SHOULD HEAR, FOLLOW, OBEY, PROVIDE FOR, SALUTE AND REMEMBER PASTORS

A New Testament local church is a most interesting subject for study. The Bible gives both example and precept concerning the conduct of a local congregation. Three elements make up a church congregation patterned after those of New Testament times. They are the general congregation, the pastor or pastors (usually called bishops or elders in the Bible) and deacons or servants of the church.

Baptists sometimes boast that a Baptist church is a pure democracy, where every member has the same rights and privileges, but that is only partly so. In actual practice I never saw a congregation but that some members had more influence and were listened to more than others, and they led the church. It is impossible and undesirable to have it otherwise. A church is made up of old and young, the wise and the unwise, mature saints of God and babes in Christ, milk-Christians and

meat-Christians, Spirit-filled Christians and worldly-minded Christians. There is not a word in the Bible to indicate that a worldly-minded Christian ought to have as much influence in the church as the Spirit-filled Christian. My eight year old daughter and I are members of the same church, but it would be foolish to say that she ought to have as much say, as much influence, and as much responsibility about affairs of the church as I. In fact, the Bible plainly forbids women to speak in the church, and they are commanded if they wish to know anything to ask their husband at home (I Cor. 14:35). In New Testament churches women did not have the same rights or duties as men, and children did not have the same rights and duties as adults, and worldly-minded or carnal Christians did not have the same rights and responsibilities and influence (CONTINUED ON PAGE 2)

John R. Rice Home Sunday Morning

Sunday morning Pastor John R. Rice will be at the Fundamental Baptist Tabernacle in Dallas to teach his large class of men and women and then to preach. We are studying the book of Proverbs and it is rich in counsel, strong in rebuke and tender in warning and promise. Every life needs the tonic and the strength of this divinely inspired wisdom.

Sunday morning the pastor will also give a report of the happy revival in Gainesville where scores are being saved and with great crowds attending. All are invited to hear the 11:00 o'clock sermon. Sunday night Rev. W. G. Stroh will preach in Dallas. All the people are urged to hear him. They will be blessed by his preaching as well as by his sweet singing.

DUTIES OF PASTOR AND PEOPLE TO EACH OTHER

(CONTINUED FROM PAGE 1)

as Spirit-filled Christians, and they ought not to have. New Testament congregations were democratic, but were not absolute and pure democracies.

People say much about "majority rule" in the churches, but nothing like that is said in the Bible. Majorities are often wrong, even majorities in churches, and a minority is no more apt to be right than a majority. New Testament churches were governed, not by majority nor by minority, but by the Spirit. Where the church was led by the Spirit, its acts were not by majority but by unanimous consent. Actually they were ruled by Spirit-filled preachers, led of God, with the cooperation of Spirit-filled people, and the result was beautiful harmony in finding the will of God.

In Bible times very often there were more than one pastor, and these pastors were called Bishops, which literally translated means overseers. A bishop was overseer of one church, not over a group of churches. The bishop was a pastor, not a denominational boss. For instance, the book of Philippians was addressed to "all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."

New Testament churches also sometimes had deacons. Notice, I said sometimes, for the church at Jerusalem did not elect deacons until they were needed and it was a true church just as much without deacons as it was later when it had deacons. The word "deacon" is really not an English word at all. When the Bible was translated into English there was a difference of opinion about whether the deaconship was an order of the ministry or not, and so the Greek word deacon which literally means servant was simply spelled in English letters and put in the English Bible without translation! Deacons in New Testament churches were simply servants of the church, used to distribute food to the poor for the church or do other tasks that preachers ought to give their time to. The apostles said, "It is not reason that we should leave the word of God, and serve tables." (Acts 6: 2). So the church looked out for some wise and Spirit-filled men to do this labor under the direction of the preachers. In Bible times the deacons did not raise money, did not decide policies of the church, did not control the pastor. Deacons were not a governing board in New Testament churches and of course cannot be that in churches today which follow the Bible.

It is interesting to note that there were women deacons, too. Phebe, the servant of the church at Cenchrea, mentioned in Romans 16:1, was a deacon, for the word servant is in the Greek simply female deacon. She was a deaconess of the church at Cenchrea. Although women were not allowed to teach nor to have any authority in the church, they were allowed to be servants or deacons to do work for the church, under the direction of the pastors or overseers.

With this introduction to the form and organization of New Testament local churches, let us consider what the Bible says about the relation of the pastor and his people and their duties one to the other.

I. The Importance of a Pastor's Position

Very strict instructions are given concerning the qualifications of pastors. In Titus 1:5-9, Timothy is instructed to set in order the church on the Island of Crete and

to ordain elders in every city, and the kind of men to be used are clearly described in these verses:

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

"For a bishop must be blameless, as the steward of God; and self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

"But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

Similar instruction is given in I Timothy 3:1-7:

"This is a true saying, if a man desire the office of a bishop, he desireth a good work.

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

"Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

"One that ruleth well his own house, having his children in subjection with all gravity;

"(For if a man know not how to rule his own house, how shall he take care of the church of God?).

"Not a novice, lest being lifted up with pride he fall in to the condemnation of the devil.

"Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

The duties and responsibilities of a pastor are so great that one should be very carefully chosen. He must have only one wife, he must be vigilant or alert, sober, well prepared, hospitable, with a gift for teaching, one who does not easily get angry, one who does not drink, not money-minded, not covetous, and one who rules well his own household. The pastor must have a good reputation among outsiders and he must not be new at the preaching business, "not a novice." Every preacher should preach long enough to prove himself and get experience before being a pastor of a church, according to the plain statement of these Scriptures.

In Bible times some of the best preachers were men who first served as deacons or servants. Philip and Stephen were willing to carry groceries to widows while they grew in grace and power and learned to preach, and both made glorious ministers of the gospel. Timothy and Titus were willing to go with Paul and to be his servants, to wait on him and obey his orders while they learned the Bible and grew in grace and became Spiritually wise enough and strong enough to be pastors. Then Timothy could be trusted with the wonderful church at Ephesus, over many preachers and thousands of people, and Titus could be sent throughout the Island of Crete, ordaining elders and setting in order the churches there! Young preachers should be willing to lead singing, do personal work, and preach where they go so that they may not be novices to fall into the condemnation of the devil when they are lifted up and called as pastors of churches. The work of a pastor or overseer of a church is so important that men ought to be especially fitted and prepared before they undertake that great responsibility.

In the 20th chapter of Acts, Paul was returning from a missionary journey and en route to Jerusalem he stopped at Miletus which is the

seaport town of the great city of Ephesus. He sent for the elders or preachers of the church of Ephesus to meet him there, and his counsel to them shows the deadly importance of the work of ministers or pastors of churches. In verse 28 to 32 Paul said to these elders of the church at Ephesus:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock:

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

"And now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Paul commands these elders or bishops of the church at Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." The Holy Spirit should select pastors and set them over the churches. Whether pastors were appointed as they were by Paul in his missionary journey or whether they are selected by the people, the important and essential thing is that the Holy Spirit should be the one who guides the selection of a pastor and puts him over a church.

II. DUTIES OF A PASTOR

The First Duty: To Be An Example

The first responsibility of the pastor is not to preach, nor to teach, nor to rule, though all of these he must do. But most important is that the pastor must be an example to his congregation. In his instructions to the elders of Ephesus, Paul commanded them, "Take heed to YOURSELVES and to the church of God." A preacher must take heed to himself first and then to his people. In I Timothy 4:12 Paul commanded Timothy:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

The preacher should have the words, conversation (or walk), spirit, faith, and purity of life which he intends to teach his people. I have heard of preachers who said to their people, "Don't do as I do, but do as I say." That is wrong. Preachers are to be an example.

Again and again we hear complaint that some people follow certain preachers without question, believe all they teach and follow their example. I have heard many preach to beware of following men. But every preacher had just as well know that if God gives him the love and confidence of people, as he ought to have, that many of them will believe everything he says without investigation and will believe everything he does is right without searching the Bible independently. That is unavoidable, and in some sense is even right. People should read and pray for themselves, but they will understand scripture like their pastors. The preacher must stand with God, and in the minds of the people he must represent God. That is unavoidable. Instead of complaining about it, preachers should seriously set themselves to be worthy examples. It is utterly impossible for the average Christian to read his Bible and pray and decide about matters of doctrine and practice without being influenced by anybody else. Consciously or unconsciously, the average Christian will follow some man both in doctrine and in life. God so ordained it. There must be leaders. God ordained them for that purpose, anoints, gives them certain gifts, makes them responsible for this task. Preachers must face the fact that people will follow them. You may tell people to

follow God, but the most that some people will ever learn about God, they learn from a preacher in whom they have confidence. You may tell men to read the Bible for themselves, and they ought, and yet nearly all that most people know about the Word of God, they learn from some preacher.

When Philip inquired of the eunuch who studied the book of Isaiah alone as he rode in his chariot, "Understandest thou what thou readest?" His plaintive answer was, "How can I, except some man should guide me?" (Acts 8: 30, 31). There is no use to complain that children follow their parents. God expects them to. Parents must accept this responsibility and be examples to their children. Many complain that wives vote like their husbands and agree with their husbands. That is the way it ought to be. Husbands should be examples to their wives, for God holds the man accountable for his household. Students follow their teachers and people follow their pastors. This is the God-ordained way. It cannot and it ought not to be different. The church member who has confidence in his pastor will accept the pastor's interpretation of the Word of God in most matters and will adopt as his own standards of life those exemplified in the pastor.

"Thou Shalt Be To Him Instead of God"

When God called Moses to lead the children of Israel out of Egypt, he permitted Aaron to be Moses' assistant, and he said to Moses, in Exodus 4:16:

"And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

Moses was to be instead of God to Aaron, and through him to the people. That is a fearful responsibility for any minister of God, but one who is not willing to take at least a part of that responsibility should not become a pastor. In Exodus 7:1 the Lord said to Moses, "See, I have made thee a god to Pharaoh." The preacher must stand before the people in the place of God, not only to his own people, but to the sinners to whom he preaches. Later, when the children of Israel in the wilderness sinned, Numbers 21:5 says:

"And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread."

God and Moses were together on

this. When snakes bit the people and many of them died, verse 7 said,

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee."

When the people of Israel cried for a king, God gave them Saul, but when Samuel gave up his rulership over the people, he prayed and God sent thunder and rain on the harvest, an unusual, miraculous occurrence. And I Samuel 12:18 said, "all the people greatly feared the Lord and Samuel."

It was "God and Moses" with the Israelites. It was "God and Samuel." In the days of the Judges, it was "The sword of the Lord and of Gideon." God sets the preacher up before the people as an example, and people either consciously or unconsciously will follow the life and teachings of leaders whom they trust and admire.

One day in the Fundamentalist Baptist Tabernacle in Dallas, I preached on this Scripture, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23). At the close I asked the people who wished to make a new dedication of themselves to the Lord and to say that wherever God led they would follow him, to come and take my hand. It was a time of tearful consecration and of great blessing. One woman came weeping to take my hand and said, "Brother Rice, I am going wherever you go." That sounded strange to me, but after prayerful thought I saw that it was to be expected. She trusted me to find the will of God. She trusted me to explain His Word. In following her pastor, she would only be trying to do what Paul plainly commanded people to do when he said, "Be ye followers of me, even as I also am

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THE SWORD OF THE LORD and of John R. Rice

Entered as second-class matter, July 13, 1935, at the post office at Dallas, Texas, under the Act of March 3, 1897.

JOHN R. RICE, EDITOR, Pastor of Fundamental Baptist Church

Published Weekly at 201 East 10th Street, Dallas, Texas

Subscription price, 50 cents per yr. Advertising Rates on Request

DUTIES OF PASTOR AND PEOPLE TO EACH OTHER

(CONTINUED FROM PAGE 2)

of Christ." Timothy was commanded to be an example in life, in faith, in doctrine, in word and deed, and every preacher should be. Tell your people to follow Christ and if they love you and trust you, they will believe they are doing just what Christ would have them do when they follow you. This is the overwhelming responsibility of pastors.

The Pastor Must Teach

It is also the pastor's duty to teach his people. Jesus said to Peter, "Feed my sheep." Paul commanded the Ephesian elders, "to feed the church of God, which he hath purchased with his own blood." In I Timothy 4:11 Timothy was ordered, "These things command and teach." Again Paul said to Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (II Tim. 2:2). A bishop must be a man 'holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.' The pastor must teach his people; teach them the Word of God and teach them how to live.

There are preachers who say they are not called to teach, but they forget that one of the qualifications of a bishop is that he must be "apt to teach" (I Tim. 3:2). No man is fit to be a pastor who will not painstakingly, carefully and persistently teach the people, feed them on the Word of God. Every good pastor must learn expository preaching and teach his people the Word. Every Sunday School, led by the pastor, should go through the whole Bible, chapter by chapter.

And let us remember here that this is no dry-as-dust, impersonal, impractical, theological teaching that God's Word commands the pastor to do. Pastors are to teach with the luring, personal Spirit-filled compulsion that will transform the lives of the people, show them how to live and how to die, and enrich their hearts and lives on the Word of God.

One of the happy things about my pastorate in these last four years is that I have been seeing a wonderful growth in grace on the part of the Christians who have heard me regularly. Many bobbed-haired, painted women have let their hair grow and their entire demeanor and appearance is changed. Somebody said the other day in a joking way that "you can tell how long a woman has been a member of Bro. Rice's church by the size of the knot of hair on the back of her head." That ought to be so. Any kind of preaching that brings results only in getting people saved, and does not change the way they fix the

hair, doesn't change the color of a man's spit, nor the way he smells, nor where he goes on Saturday night—any kind of preaching that doesn't do that isn't the work of the pastor!

Many who have never won a soul now regularly seek out sinners and win them to Christ. Many who knew nothing of the great doctrines of the Bible now earnestly look for the coming of Christ and rejoice in the riches of His Word. They are grounded in the fundamentals of the faith.

I have observed a difference in some whose work makes it impossible for them to attend Sunday morning services and to hear the teaching of the Word. Every preacher should do evangelistic preaching. Every pastor should also feed the church of God. All of the Bible is good to preach and teach and not only a few evangelistic texts. Systematic and regular teaching of the Bible to all the church is a duty of every pastor. Feed the flock!

What Preaching Involves

It is hard to distinguish between preaching and teaching and yet there is a difference. In one sermon a man may do both and ought to, but there are times when exhortation, rebuke, reproof, and proclamation are the principal parts of a sermon, and there are other times when consecutive, explicit Bible teaching, imparting a Bible knowledge, is the principal thing. Every preacher should do both.

No pastor has done his duty who simply teaches the Word of God. There are pastors who are content to dawdle along with a little handful of Spiritually-minded Christians, and to teach them the Bible, little concerned that the rest of the world is going to Hell. They are wrong. They are not true bishops. Such teaching alone does not transform lives, does not send out soul winners, does not arouse a holy enthusiasm and zeal for God. It does not bring revivals. No, pastors ought also to preach. The charge of Paul to Timothy (II Tim. 4:2) is "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Again in verse 5 Timothy is commanded, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Preaching the word in the Bible sense means to reprove sin, means to rebuke individuals and groups who do wrong, to exhort tenderly and to prove your preaching by the Bible. Faithful, earnest correction and rebuke and exhortation are the duties of every pastor. A pastor must feel that it is his business if a church member falls into sin, whether it be drinking or cursing or bad company or quarreling or staying away from the house of God. It

is the preachers' business to watch the flock like a shepherd does his sheep, like a father does his children, like a ruler does his citizens.

This personal responsibility of a pastor for his people is very great. A pastor may not be able to visit in all the homes of his people. Thus far I have been unable to do that. With many, many other duties I cannot reach 600 separate families in personal visitation. Pastoral visits are often nothing more than a form and people sometimes feel they must be petted and make undue exactions of the pastor. But it is certainly true that the pastor is responsible for the individuals of his membership. Like the shepherd leaves the ninety and nine and goes after the one lost sheep, so the pastor ought to find erring members and help them. Many times I have found that a visit to a troubled home or a phone call or a letter or a quiet talk before or after the service has meant great blessing to some one who was troubled or tempted or sick. The teachers must often help an individual pupil with his problems. The parent must deal with children as individuals. Likewise, the pastor must watch over his flock and reprove, rebuke and exhort if necessary. I do not believe that the pastor is loved best who always flatters and brags on his people. In the Shepherd Psalm, David cries out to his great Shepherd, "Thy rod and thy staff, they comfort me." Many of those who love me best, I am sure, are those with whom I have faithfully and tenderly dealt on the matter of their faults and sins.

The Pastor Should Pray For His People

One of the first duties of a preacher is to pray. The apostles said, "We will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4). It is only prayerful living, prayerful teaching, prayerful exhortation, and prayerful rebuke that will have the desired effect and be prospered and blessed of God. So the pastor should pray for his people. Samuel said, when he resigned his judgeship in favor of the new king Saul, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way." (I Sam. 12:23). Moses prayed for Israel and only his persistent, compelling intercession kept God from destroying the nation for their idolatry before Mt. Sinai. Daniel prayed for his people long and earnestly, and with fasting. This earnest note of interceding prayer is found in the writings of Isaiah and particularly in those of Jeremiah.

Paul prayed constantly for the people in the churches where he labored, the converts in his revivals. To the saints at Rome whom he had never seen, he wrote "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers." Paul told the Corinthians that he always thanked God on their behalf (I Cor. 1:4), so he must have prayed regularly for them. To the Ephesian Christians Paul wrote that "I . . . cease not to give thanks for you, making mention of you in my prayers." And to the Philippians so dear to Paul, he wrote, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy" (Phil. 1:3, 4). Bible preachers prayed for the people to whom they ministered. So should every pastor. Preacher brethren, one of your first duties is to pray, pray for the weak and sinning, pray for the troubled and burdened, pray for the sick; especially the sick, for the sick are commanded to call for the elders of the church to pray for them (James 5:13-18). Pray for those who oppose themselves and cause division and trouble. God will bless your ministry to your people in proportion as you pray for them!

Pastors Should Rule the Church

The Holy Spirit is the administrator of the affairs of a local church—but the Holy Spirit works through people, and it is God's ordained plan that He should work through the pastor or pastors in ruling a church. On this point we need some clear Bible teaching. Too often the affairs in a church

are run by a board of deacons or by self-appointed leaders using the methods of politicians. In some churches the pastor shirks his duty because he is not willing to take the responsibility, and a board of deacons forms the policies of the church and attends to the business of the church. In other cases the pastor assumes no responsibility except to call regular business meetings when matters are settled by the majority vote—and as often unsettled by a wrangle! Do not misunderstand me, I believe that every member should take an interest and have a part in the affairs of the church. I believe that churches should vote to receive members or approve candidates for baptism just as Peter asked the approval of the other Christians present before having Cornelius and his household baptized (Acts 10:47). The whole church should act on many matters. But I feel certain that in normal cases when the Holy Spirit leads, the people will follow the counsel and decision of the pastor as those other six Jews did the counsel of Peter.

Many times in the Bible it is plainly stated that pastors are to rule. The very term bishop (meaning overseer) indicates that the pastor has authority in the church and should exercise it. Paul wrote to Timothy "These things command and teach, let no man despise thy youth" (I Timothy 4:11-12). Paul wrote Titus, bishop in Crete, "These things speak and exhort, with all authority. Let no man despise thee." (Titus 2:15). Both these Scriptures say that a pastor is to have authority and is so to speak, command, exhort and rebuke.

Notice the following passages of Scripture in which pastors are spoken of as rulers.

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." — Timothy 5:17.

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversations." — Hebrews 13:7.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief: for that is unprofitable for you." — Hebrews 13:17.

"Salute all them that have the rule over you, and all the saints. They of Italy salute you." — Heb. 13:24.

Hebrews 13:17 is worthy of particular note since Christian people are plainly commanded to obey those who have the rule over them, and that verse shows that the rulers are not civil rulers but pastors, "For they watch for your souls, as they that must give an account."

Parents sometimes do not want to take the responsibility of ruling their children. Husbands shirk their duties and do not require obedience and submission on the part of their families, as the Bible requires. To rule requires a steadfastness, faithfulness and ability and especially a constant diligence that many preachers are not willing to exercise. But it is the plain duty of pastors to rule.

Any church that does not pay its bills, has a pastor who is to blame. Any church that has worldly-minded officers and teachers that are a reproach to Christ may properly blame the pastor or pastors. God calls pastors not only to preach and teach but also to rule.

This is a heavy burden for pastors, and they may expect it to bring trouble and care. They need not expect all their reward here. In I Peter 6:1-4 Peter counsels the other elders as follows:

"The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"Neither as being lords over God's heritage, but being ensamples to the flock.

"And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

Preachers are not to take a pastorate for money, but willingly. They are not to rule "as being lords over God's heritage, but being ensamples to the flock." In other words they are to rule not haughtily and not according to their own will, but they are to rule the people in love, prayerful care and exhortation as undershepherds who look for the coming of the chief Shepherd. They should know that the sheep do not belong to them but to the chief Shepherd. They should rule only in His name and in His power. If God does not give the hearts of the people to the pastor he cannot rule. In any case he cannot rule in the Scriptural sense except as the Holy Spirit of God gives him influence. The rule of a father over his children is not so much by virtue of his whip as by virtue of his wisdom and the obvious fact that he is fit to rule. Preachers are to rule not as Lords but as undershepherds.

Then let every troubled pastor who is disheartened by the burdens of feeding, reproof, exhorting and guiding his flock, remember that there will come a great day of joy for him when the chief Shepherd shall appear. Then, Peter tells the faithful leaders or preachers, "Ye shall receive a crown of glory that fadeth not away."

One can well see why God says that a bishop should not be "a novice, lest being lifted up pride he fall into the condemnation of the devil." (I Timothy 3:6).

Ruling is a heavy business and preachers should first be seasoned, experienced and proven so that their character will stand the strain of the prominence and honor given a preacher by people who love them. No wonder that God puts the test that a bishop should be successful in the control of his own household, since if he cannot control his own household, how can he rule the church of God? (I Tim. 3:4, 5).

Continued Next Week

Attention Preachers!

This issue of *The Sword of the Lord* and next week's issue will be of special interest to ministers on account of the long article on "Duties of Pastors and People to Each Other." Therefore, we are sending sample copies to a good many preachers, and I earnestly desire preachers to read that article carefully and prayerfully.

I believe it will be a blessing to pastors and all others who are concerned about Bible instructions to pastors and people, their duties and relation and about the organization and function of New Testament churches.

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31 Conversions and Reclamations One Night at Gainesville Revival

(CONTINUED FROM PAGE 1)

continued and others were saved and then I started to leave the platform. Two young men approached me and said, "Are you in a big hurry?" I asked why, and one of them said that they would like to talk with me a moment if I had time. I found out it was about their souls and I was glad to take time. One young man said, "I have never been anything but an old sinner, but your sermon sure did get me tonight. I would like to talk to you about it." "Do you mean you have never been saved," I said? And he replied that that was true. I proposed that we pray then and there that God would save him and both young men gladly consented. Really that is what they came to me for. We had prayer and one of the young men was happily converted. I was called away and Mrs. Rice talked to the other young man and he came back to the Lord. He had once been converted, but had drifted away in sin, he said. They confessed that they had been conscience-stricken as they heard about the revival even before they

ever attended and felt they must come. How God does bring sinners to this revival! Hundreds of men and women and young people come who have never made a profession of faith in Christ or who have grown backslidden and are far away from God.

How The Devil Failed

Sunday night a week ago a great crowd came to hear the sermon on the Great White Throne Judgment. There were a larger proportion of strangers and lost people than usual. All the churches in town but one were having their regular evening service. As I began to preach, dark clouds and lightning appeared and a sprinkle of rain began. The people were disturbed; some began to leave—their attention wandered. I spoke sharply and plainly to the crowd, telling them we had come together to preach the gospel of Christ and to keep sinners out of Hell. I urged all who loved God to be prayerful and for no one to leave, that it would not hurt them to get rained on a bit if some souls were saved.

I spoke so emphatically and God gave such attention that the people were still. We had prayer, asking God to stop the sprinkle of rain until after the service and then I proceeded to preach. The clouds grew lighter, the lightning ceased, the rain stopped and soon the people gave rapt attention. The sermon was preached and the invitation was well started. A man and a boy had been saved before the rain began again. I dismissed the people, but a young man came to the front and stood in the rain telling me, "I want you to pray for me. I am not a Christian." We had a prayer and he was saved. Then a young couple came together, saying they were backsliders and away from God and wanted to start anew. They went away happy, hand in hand. While the ushers grabbed song books and someone covered the piano and others ran to their cars in the rain, God gave a wonderful victory and Satan, "the prince of the power of the air," failed to break up the revival service until people were saved.

My Kinspeople Saved

Years ago my father, Wm. H. Rice, and my uncle, George N. Rice, lived here at Gainesville. Here many of my people have lived

and died. Here I lived as a boy. Now there are a good many relatives who live in and about this little city.

One night last week I had the joy of seeing a cousin whom I had not seen in twenty some odd years, not really since I was a boy. She is older than I. It was a joy to have her hear the sermon and to talk to her. With her was her son's wife whom I had never seen, a fine Christian woman, and a granddaughter, eighteen. This granddaughter, my third cousin, a beautiful girl, was happily converted as she sat in the car after service.

Last Friday night the wife of another cousin whom I had not seen in fourteen or fifteen years came to the platform immediately after the service and said, "Sam wants to see you. He is out here in the car." I went out there and was happy to see my cousin again. I was with him much when just a child though he was then a grown man. I remember how he taught me to plait leather and raw hide things into a quirt for horseback riding, how he molded bullets and loaded rifle shells, how he wove by hand a seine or net which was used for fishing in the Red River near by. I remember the

boat that he made. He and I had a laugh again over how I got in the box on a rope and dropped down into the new cistern with the windlass whirling like mad! My younger sister had started to let me down slow, but it was too much for her. I remember that I grabbed for the top as she turned loose and pulled a brick off. It hit on my head just as I hit the bottom! The grown folks were milking the cows and when they returned they pulled me out of the cistern. It was a joy to see Sam again. He has one more girl than I have, six daughters and no sons and his youngest girl is just about the age of my oldest girl.

Three of the girls were with him. One was already a Christian and the other two were not. I had prayer with them in the car and they solemnly claimed Christ as their Saviour. One of them came forward last night with many tears to make a public profession. It has been especially sweet to me to see some of my loved ones again after many years.

Fourteen converts were baptized in the Taylor Street Fundamental Baptist Church by the pastor, Rev. Bill Rice, last Sunday night at 7:00. Others have joined for baptism in this one church, and of course numbers will join other churches. The revival is not a one church revival, but people are attending from twenty or thirty churches, I suppose, in Gainesville and the surrounding counties. Last night people were present from Whitesboro, Tioga, from Dallas, and a number of other nearby places. A large number attended regularly from the First Baptist Church and some of the converts have already asked that their name be given there for membership. Doubtless scores will join the various churches in Cooke County.

Bro. Stroh Doing Great Singing

Brother W. G. Stroh, our song leader at Dallas, directs the music in this revival. The big choir platform with five ascending rows of benches, seats over 100, is well lighted and is a lovely scene. Bro. Stroh is doing very, very fine work with the singing. All of us are blessed night after night with his leading and then with his solos. Frequently he and I sing together. Mrs. Rice plays the piano and wins souls. She is greatly loved by the people and is a great asset to the meeting. Miss Fairy Shappard looks after my booklets, does personal work, and helps with special singing in the service. During the daytime she works hard as my stenographer. About two days a week it is necessary to keep a second stenographer to prepare copy for The Sword of the Lord and The Word of Truth and to keep up with the correspondence, prepare manuscripts, etc. The dear Lord is wonderfully blessing, praise His name! Let all who read this and love God, praise Him for the souls saved and the crowds attending this revival, and I beg you, pray that the blessings of God will continue with even greater power.

Preach brethren, let us start revivals. Souls are dying!

The Work, Workers

(CONTINUED FROM PAGE 1)

have their car, house trailer, truck and tent and hold revivals wherever God leads. Evangelist Owen is now a member of the Fundamental Baptist Tabernacle in Dallas. Bro. Grady Harding was with him in two recent independent meetings at Teague and Frisco, Texas. In both revivals there were a number of conversions. Brother Owen's party are helping at the Wise County Camp Meeting.

Coming Article On Rearing Children

Every week we hope to have some real Bible teaching in The Sword of the Lord. Just now we have in mind an article on the rearing of children. The Bible has many, many plain commands about how to bring up children, about teaching them, about punishing them, and many statements about the blessings of obedient and Godly children or about the woe of wicked and rebellious children. Read this coming Bible study article in The Sword of the Lord. Already it is on the stove cooking and the pot is boiling.

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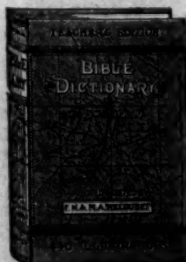
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